/273 cont./

175 727 728 History tells us that the Chiriguano were not the first inhabitants of the region that they now occupy. Other savages had lived here, who handed over the territory by reason or right of the stronger. Subjugated by the number and valor of the invaders, some of them emigrated to perish, and others remained as vassals in their own land and little by little came to an end, leaving the Chiriguano masters of their land.

175 648 [101] 175 648 797 In time the Incas tried to conquer this extensive territory, leaving behind innumerable marks of their tenacity, but they had to abandon this noble thought, contenting themselves with calling them with great contempt: Chiriguanos or Chirihuanos, cold excrement. But however warlike or invincible a people or nation shows itself to be or is, its hour to succumb arrives. What was not achieved by the Incas or by the arms of the Spaniard here has been brought about by the patience of the missionary and the tenacity of the whites of Santa Cruz and Tarija. Today the dread Chiriguano is subdued and bows his haughty head. He has been reduced to nothing, and one who does not live in the missions is the vassal of the white man, who has dominated him completely. It is the disposition of Providence, which subdues the proud and decrees that they experience, although much more gently, what they made the invaded ones experience. It seems that in the last war of [181] Curuyuqui, the Chiriguano learned his inferiority, but it cannot be denied that this race has been one of the most warlike that has existed here (2).

175 648 727 266 2. The Incas tried to conquer the Chiriguano in order to moderate their customs. The Chiriguano treated the Tapíi with great cruelty; according to what has been told by the natives of Parapiti, they fattened them in order to eat them later.

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726 648 helping them in the town and against the missionary who had brought them.

Peace

727 728 Every time a war between Chiriguanos ends, those who got the worst of it are the first to resume friendly relations. They do it little by little, and the women are most useful for this, the same ones who, with their tongues, contributed not inconsiderably to promoting hostilities. The conquerers readily accept the overtures of peace and immediately resume visits again, during which, if the conversation touches on the last war, the conquered avoid it, that is, they excuse the deceit suffered through some trick, but from time to time they must silently endure the reproaches of one or another bold woman, who are not lacking in the towns (3).

3. A certain young girl, a student in the Santa Rosa Mission, reproached the captain at Ivu, who was asking for a mission in his town after having tried to kill the missionary. But I have already said that this war was directly against the whites.

701 723 643 [704] When a war is regional because several tribes take part in it under the command of a single cacique, as happened in Yaveau's war /282/ against Güiracoti, both regions try to have an equal number of foot soldiers, cavalry, and queremba; otherwise it would be very hard for the weaker side to enter the combat. Güiracoti came to battle aided by the whites and men from Parapitĩ, but, when he saw that he had fewer people, he fled from Yaveáu, who pursued him with all his men (1).

1. The cacique Yaveáu in his first defeat recovered and suitably prepared for a general and decisive charge on the slopes of the range of Irenta, located one league from the Santa Rosa Mission.

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When a regional campaign has ended, the caciques involved, with the intervention of others who did not take part in the struggle, try to re-establish peace, because although the Chiriguano is rather warlike and proud, he is also just as peaceful and desirous of living quietly in his home. Hence it is quite easy for peace to be accepted by both parties, and it is sealed with a general fiesta, first in the town of the defeated cacique and then in that of the victorious cacique. All the great and important people of both regions and of the regions which have taken part in the friendly arrangements come together at these fiestas, and even then they do not turn to talk of the stormy time, except to anathematize the one who, according to them, was to blame for so much anguish; little importance is given to the words of the women (2).

[648]

2. As the Curuyuqui war was against the whites and since the latter triumphed and pursued them to the death, there could not be any party afterward, but in time friendly relations were renewed between the Indians of Ivu and Santa Rosa, and to this day they continue in perfect harmony, because they live with the help of the missionary whom the Ivu people had asked for previously.

Then each regional cacique enjoins his men not to disturb public peace again, and these in turn make speeches to their subalterns at night about the advantages of peace, and both caciques shake hands, promising to decide matters in a friendly fashion in any future disagreement which might arise between the two regions, but sometimes the opposite happens, because the victor finds it hard to yield, considers himself superior, and does not know that negotiations are preferable.

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Finally, each one returns to his town satisfied, the repair of the destroyed houses is ordered immediately; the time of general planting comes, and they all report to work peacefully in order to have abundance once again and with their hopes based on being able to enjoy in time the fruit of the little sweat that falls, to their own advantage and that of their family.

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631 [643] Also for the parcialidad of Chiquiacá besides its great cacique, Chiquiacá or Chiacá, 14 other caciques are mentioned, but it cannot be determined from these statements whether these are the names of successive caciques or of contemporaneous ones.

C 175 648 631 We have interesting data from the 16th century on the way in which the individual Chiriguano communities distributed among themselves the different countries in which they were making their depredations. In the "Confesión de Blas Negro," it is said "that to those of the province of caypuru fell the part of tomina, and those of coyagua to the churumatas, and those of tendi as far as misque and tiraque, and those of aguapea up to this road from poxo and santa cruz" (316).

316. Moreno, II, p. 120.

C Ce 175 648 In the historical sketch placed at the beginning of this work, I have already mentioned that the Chané, and also other tribes as well, were subjugated by the Chiriguano and incorporated as subjects into their communities. The Chané communities which C [1928] [648] had originally been in Chiriguano territory or its environs had been exterminated, until at the end of the 19th century, when the Chiriguano lost their independence because of the whites, the Chané were emancipated from their oppressors and once more inhabited their separate towns governed by their own great caciques.

Ce 175 643 We have an interesting item in the "Comentarios de Alvar Nuñez Cabeza de Vaca" through which we know that the Chané in times past, before being subjugated by the Chiriguano, had a strong social organization and powerful great caciques. In Puerto de Reyes, Alvar Nuñez met a Chané cacique who had previously accompanied García on his return from Peru and later, after the murder of García by the Guaraní, had fled from them. Among other things this cacique declared "that in his land those of his race have a single headman who orders all and who is obeyed by all, and that there are many towns of many peoples of those of 000 his race" (317). The subjugated Chané were distributed among

317. Moreno II, p. 30.